would do execution upon the same. For it not be denied, but that the natural consequence of this doctrine, that there is a God essentially good, is this, that therefore the world ia well made and governed. But we shall afterwards declare, that though there be evil in the parts of the world, yet there is none in the whole; and that moral evils are not imputableto the Deity.

And now we have proposed the three principal attributes of the Deity. The first whereof is infinite goodness with fecundity ; the second, infinite knowledge and wisdom; and the last, infinite active and perceptive power. Proper which Divine attributes, the Pythagoreans and Platonists seem to have framed their trinity of archical hypos-tases, such as have the nature of principles in the universe, and which, though they apprehended as several distinct substances, gradually subordinate to one another, yet they many times extend the r^6ftoi> so far, as to comprehend them all within it. Which Pythagoric trinity seems to be intimated by Aristotle in these words : /caflcnn-p *yap*

DeCcel.Ll. J, . , , . , , V' ^

c. 1. p. 610. *<j)a<ri Kai* OL *Livvayopeioi ro irav £ai ra Ttavra*

tom. j.oper. ^^ ^,^ SwipioTai' As the Pythagoreans also say, the universe, and all things, are determined and contained by three principles.—Of which Pythagoric trinity more afterwards. But now we may enlarge and fill up that compendious idea of God premised, of a being absolutely perfect, by adding thereunto (to make it more particular) such as infinitely good, wise, and powerful, necessarily existing, and not only the framer of the world, but also the cause of all things. Which idea of the Deity is sufficient, in order to our present undertaking.